

CHAP. 5.

A censure upon his fift, fixt, and seventh chapters concerning Election, Predestination, and Reprobation.



IN the argument of his fift Chapter, his words stand so as if he meant to overthrow the Apostles doctrine concerning predestination. But his text sheweth, that he meaneth to dispute against Gods purpose in choosing some, and reiecting others; and to declare, that God saw some cause in man why he did both: holding part with *Arminius*, part with the *Iesuites*; who make either faith or works foreseene, or mans freewill to be cause of mans election, and saluation; and say, that man is not rejected, or not chosen, but for the defect of his will and works. Which is disliked by all sound Diuines, not because such enter into Gods secrets, but because this is diuine doctrine reuealed in the Apostles writings.

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18 A briefe Censure vpon

He prattendeth to consent with the *Lutherans*. But *Zanchius* declareth that they are a bastard brood of *Lutherans* that opugne that doctrine, which is the Apostles, and was lately taught, by *Luther*, *Bucer*, and other *German* Diuines.

As the Pagans did attribute the causes of their calamities to Christian Religion, so saith the *Mountebanke* some haue attributed the troubles of the Low Countries *falsly*, to the dissention wrought by the *Arminians*. But this he speaketh out of his ignorance, not knowing the danger wherein the Low Countries stood by the practises of *Barneus*, and other of that sect. And absurdly compareth the false doctrine of *Arminius* with the Catholike doctrine of the Apostles, and Christians, that mislike the heresies of *Arminius*, with Pagans blaspheming our Christian faith.

Blessed be the peace-maker among men, saith the *Mountebanke*. But he is not the peace-maker, that troubleth the peaceable state of the Church, with his intempestiue doctrines of *Papacy*.

It is a fit meanes to

an Appeal to C E A S A R. 19

make peace, to betray the truth of Religion to the publike enemies thereof. Many fall away to the Pope, but their apostacy maketh the diuision the greater, and maketh vp no rents, but renteth the vnity of the faith.

There is neuer a Bible-bearing hypocriticall Puritan in the packe, saith he, a better Patriot then himselfe. As if *Bible-bearing* were a brand of an hypocrite. By which argument, either you or your man will proue hypocrites, or *Puritans* when you appeare in the pulpit, which is very seldome. What doe, or can, professed *Papists* say more? Such particoloured *iacket-wearers*, albeir they seeme to make a faire lustre in the packe of cards, yet are they nothing but Canarian pedants, praising and pleasing themselves, and no man else. As for *Bertius* and *Barnuelts* followers, they are Apostates, and haue forsaken the faith, and so would he haue once, if mariage, and hope of preferment had not staid him. His heart is with the enemy, and if any occasion be offred, it is iustly to be suspected, his body will

20 A briebe Censure vpon

will not bee long from them.

John Caluin (saith he) came after in time. So worthy Master *John Caluin* that famous Diuine, with this biting Canarian is but plaine *John Caluin*: and he in his lofty conceit will be called Master *Mountebanke*, and *Rabbi*, and that is forsooth, because he teacheth Pharisaicall iustice, and such like heresies. But why noteth he as a defect in *Caluin*, that he came after *Luther*? Doth not he come after *Arminius*, and betrayeth truth, as *Iudas* betrayed *Christ*?

He professeth, he will not be more tied to *Caluin*, then to *Luther*, or to either of them, more then to *Bellarmino*: As if *Bellarmino* were equally to bee prized with these two Doctors, that were great discoverers of the Popes Antichristian heresie and policy. We see indeed he standeth rather with *Bellarmino*, then with *Caluin* and *Luther*, or *Causabon*, if any way they follow his squint-eyed positions. But in wars and state, if any false traitour be found flying to the enemy, the Marshall, where lawes are executed, ties him vp as a fugitiue, & stops his flight.

For Mr. Rudth at

an Appeale to CÆSAR. 21

flight. Pag. 40. he telleth vs he was brought
by a member of the Church of England. But
why then did he once determine to aban-
don God's Church of England? And why
doth he now in so many points follow ra-
ther Bellarmine and Arminius, then the Do-
ctors of our Church?

Explaining his aduersaries doctrine, he
saith they hold, that God primarily, absolutely,
and irrespectively, did from all eternity decree
to make some vessels of bonour, and some of disho-
nour; to bring them into life, or to cast them off
into death; to crowne them with glory, or to
plunge them into destruction and hell fire. But if
he were not ashamed of his owne absurd
opinion, he would first declare what him-
selfe holdeth, and then more truly report
his aduersaries doctrine. That God did
not respect somewhat in himselfe, & some-
what in his ends, we deny not; neither can
any doubt that all the elect were predesti-
nated in Christ; only we say he respected
not mans freewill, or faith, or workes, in
chusing some, and reiecting others. Se-
condly, we distinguish the decree of re-

22 A brieſe Cenſure vpon

probation from the execution, and deny that God did condemne and deſtroy any but for their euill deeds and deſeruings. Albeit, he loued Iacob, and hated Iſaac, yet they had done either good or euill, as the Apoſtle declareth; Rom. 9.

Chap. 9. He inſinuateth, that *Caluin* taught, that God is Author of ſinne, that God made the moſt part of the world to periſh euerlaſtingly, that the reprobate are incited and promoued to ſinne by God, that God was the Author of Iudas's treaſon. Damnable calumniationſ againſt that faithfull ſeruant of God, and borrowed from Papiſts, in whole ſteps this man doth commonly and willingly tread. I need not refute them, for that the *Montebanke* durſt not affirme them. But he that will be reſolued of *Caluin's* ſincere dealing, let him read the words as he ſetteth them downe in his owne bookes, and conſider the malice of his aduerſaries, diſtorting his words contrary to all ſenſe and true meaning.

That *Peter* (being elected) could not periſh, or that *Iudas* (being a reprobate) could

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not

an Appeale to CÆSAR

nor but perishe, is a Catholikedoctrine; vn-
lesse it be an error to hold God to be im-
changeable in his decrees, and haresie, to
hold Gods decrees to bee mutable. If the
Mountebanks doth maintaine the contrary,
he will discouer himselfe to be who he is,
and what the world supposeth him to
be.

Gods absolute decree in election and
reprobation without respect to workes in
man, the *Lutherans*, saith the *Mountebanks*
doe abhorre. But *Zanchinus de Nobe. Dei lib. 5.*
cap. 2. and in his *Tract. de Prædest. Sancti in*
Miscellan. doth shew such to be *Pseudote-
stamentum*, prouing that *Luther* and *Bucer*
taught as he did. And that no such infe-
rence can be drawne out of it, as they ca-
tumjously and blasphemously doe make:
That the Church of England teacheth,
that election or reprobation was decreed
without respect of mens works, or freewill
well vsed, this *paralel* denieth. But the
declaration of *Heat Lambeth*, doth
manifestly ming præsdest shamelesse deni-
all. The Apceet to mens we also which this
vibloa

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Church

24 : A briefe Censure vpon

Church defendeth, refellerh his boldnesse.
For Rom. 9. he sheweth, that God loved Iacob
and hated Esau, before they had done good or e-
uill, and that he hath mercy not for works sure-
seme, but because God hath mercy in whom
he will haue mercy, and hardeneth whom he
will.

He addeth, that God did not call, save, and
sanctifie Peter, without consideration of his faith,
holinesse, and goodnesse; nor condemn Iudas
without regard to his sinne: but this is the
gagging of the Goose to no purpose. For
the question of election and reprobati-
on, and not of saluation and damnation;
of which, damnation is for euill workers,
and saluation followeth vnder, although
not the merit of works. That our will and
works goe not before election, the Apostle
declareth, Rom. 9. *It is not in him that wil-
leth, (saith the Apostle) nor in him that run-
neth, but in God that sheweth mercy. Ephe. 1.*
He saith we are predestinated to good works;
which is a plain declaration, that good
works are the effect, and not the causes of
election.

Heard

Boldly

an Appeale to CÆSAR. 25

Boldly also the Mountebanke auoucheth, that our Church teacheth, that a man truly iustified & prædestinated may fall from grace, & proue not to be the child of God. A most shamelesse slander against the whole Church of England, that in the sixteenth Article by him pointed at, doth neither speak of the falling away of the truly iustified, or of such as are prædestinated. Nay contrary, in the seuenteenth Article our Church determineth, first, that the decree of prædestination, was before the foundation of the world was laid: and secondly, that the same was constantly decreed.

We enter not into search of Gods secrets, as he doth charge vs, but only learne what God hath reuealed vnto vs in his word, & what the Apostle teacheth all of vs. And this we may doe without danger: but to contest with God, and to deny what the Apostle teacheth, as the Mountebanke doth, is not only dangerous, but also impious.

That the doctrine of Gods absolute decree concerning prædestination to life, without respect to mens works, is desperate;

26 A briefe Censure vpon

no man that is pious and learned will as-
 firme: for it is the doctrine of the Apostle,
 of the Church, and most learned Diuines:
 only such desperate *Papists* and *Arminians*,
 as this desperate *Mountbanke* declareth
 himselfe to be, desperately auouch vnt ruth.
 But shall we heare the profundity of this
Mountbankes learning concerning præde-
 stination? Listen then, first, he saith *what-*
soeuer God willeth, commeth to passe. A pro-
 found piece of worke, which euery naturall
 man vnderstandeth: and yet this naturall
 by consequence denieth, that they are all
 saued, whom God willeth and decreeth
 shall be saued. He doth also contradict
 himselfe, promising before thache would
 not meddle with the execution of Gods
 purpose.

2. He pitcheth vpon creation, and saith
 it goeth necessarily before prædestination; a do-
 ctine most false & impious. The Apostle
Eph. 1. saith, God hath chosen vs in Christ,
ante mundi constitutionem, that is, before the
 creation. The Church of England, like vñise,
Art. 17. speaking of prædestination, saith,

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it is Gods everlasting purpose before the foundations of the world were laid. He should therefore, if he cast off all piety, yet remember his subscription to the Articles of our Religion, of which he so oft talketh.

Thirdly, he saith, that *all being in the masse of perdition*, God stretched out deliverance in a Mediatour, the man Iesus Christ, and drew them out that took hold of mercy, leaving them that would none of him. But first, the Mountebanke forgetteth what he hath in hand, that is, Gods eternall decree before the world, of saving the elect: and speaketh of the execution of the decree, of which formerly he made promise to say nothing. Next he maketh mans will to goe before election, and to be the cause of our saluation; and not Gods election, which is the prime cause of it. *The foundation of God remaineth firme, and bath this seale saith the Apostle 2 Tim. 2. God knoweth who are his.* Thirdly, he contradicteth the Apostle *Romans 9.* who maketh Gods will to be the cause of our election, and not our will apprehending Gods mercy. 4 He saith nothing of faith, obedience

28 A brieſe Censure vpon

and works foreſeene; which notwithstanding, his conſorts make to be cauſes of election.

This is enough, ſaith the Appellant, to free God from being the Author of ſinne. As if God by the Apoſtle were not freed fro this wicked imputation, albeit he did chuſe men before the foundation of the world, & did elect or reiect according to the purpoſe of his wil, or men did not ſinne willingly: albeit, he did elect ſome and reiect others. Further, if God did draw out ſuch as would lay hold of his mercy, and damned therelt; yet ſeeing he knew all things before, and decreed how all things ſhould be, God by the inference of this *Mountebanke* ſhould be the Authour of ſin and damnation for it. And if this be ſate, then is the *Mountebanke* a teacher not only of ſate, but alſo of much ſatuity, making man to be the cauſe of his owne ſaluation, and God the Author of mans damnation, vvhich he vvould impute to others.

Juſtine Martyr in his Apolozy, ſpeaketh againſt ſate, as he ſaith, and ſo doe vve. But
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if election and reprobation inferre fate, as he pretendeth, then is this satall Mountebanke a teacher of fate, not daring to deny Gods eternal decree of election and reprobation, according to his owne purpoe and wil. Fulgentius ad Monimū saith, justice cannot be justice, if God be said not to find men vniust, but to make them vniust. As if any of vs held, that God made man vniust, or as if this did follow of Gods decree of reprobation. He addeth that God doth predestinate none to sin. But the man hath lost both shame & wit, if he say, that Calvin taught that man is predestinated to some.

Going about to define fate, the Mountebanke saith it is this; that they that chuse the better part, should receiue worthy rewards, and that they that doe euill, should receiue contrary rewards. But fate is not only in receiuing rewards, but in the disposition of things by a concatenation of ineuitable causes. But if it be fate that men should receiue rewardes according to workes, then is this talker of fate chained with the bonds of fate, teaching, as others doe, rewards to

30 A briefe Censure vpon

be giuen according to works. *Tertullian*,
de spectac. cap. 2., denieth that God created his
 works to their destruction, and saith, that the
 cause of damnation, is mens peruerse administra-
 tion: which we also confesse. And yet ele-
 ction and reprobation is not for workes
 foreseene, as the Popish Mountebanke would
 haue it. With *clement* also of *Alexandria* we
 deny, that God is cause of euill: and reason
 taught heathen men so to say. And yet if
 this Mountebanke should presume to say,
 that God let him on to make this blind
 Appeale, he should vndoubtedly hold, that
 God is cause of euill. *Ecclesiastes chap. 7.*
 saith, God made man right, but he busied him-
 selfe with many questions, as this Mountebanke
 doth. *Nazianzen orat. 42.* saith, we were
 made to be well and happy: and *Basil* in a
 certaine Homily proueth, that God is not the
 Author of euill: As if it were euill, that God
 chuseth some, and not others. Against vs
 he prouaileth no more then if he should
 cast feathers against the winde. For man
 originally was made right and to liue well
 and happily: But falling wilfully from
 God,

God, he incurred Gods wrath. Saint Paul
 2 Tim. 2. saith, if any man cleanse himselfe, hee
 shall bee made a vessell of honour: but if the
 Mountebanke say he can clenfe himselfe, and
 hath it in his power to be made a vessell of
 honour, he shall dishonour his Mountebank-
 ship, turning plaine Pelagian. Of any thing
 that we say it followeth not, that man is of
 necessity forced to be euill, as Basil saith,
 for he sinneth willingly. Chrysostome saith,
 Iudas ranne wilfully into his treason: so of-
 tentimes blind and ignorant men run wil-
 fully into Popery and other heresies. To
 conclude, Prosper de vocat. Gent. cap. 2. saith
 God damnetb no man vniustly. But what ma-
 keth all this long speaking against Calvin?
 Doth he say, or can the Mountebanke con-
 clude out of his words, that God damnetb
 any man vniustly, or is cause of euill?

Thus he wrestleth against Calvin in
 vaine: But his owne wicked doctrine is
 quickly overthrowne without any great
 wrestling. For if election and reprobation
 of men be made for the good vse of free-
 will, or workes foreseene, vyby doth the
 Apostle

32 A brieſe Cenſure vpon

Apoſtle *Rom. 9.* ſay, that God did before they had done any workes loue *Iacob* and hate *Eſau*? And vvhy did he deny he calleth them for their vvorkes? Why doth he aſſigne no cauſe of election, but Gods purpoſe? In the ſame place he ſaith, *God will haue mercy, on whom he will haue mercy: and Ephes. 1.* that God made choice of his children before the foundation of the vvorld. Saint *Auſtine* goeth a little further *lib. 15. de ciuit. Dei. 1.* vvhen diuiding all mankind into two ſocieties, he ſaith, The one is predeſtinated to reigne eternally with God, the other to ſuſtaine eternall puniſhment with the de- uill. And *epiſt. 105. ad Sixt.* God made ſome veſſels of wrath to deſtruction, that hee might therein ſhew his power. This is alſo the doctrine of *Peter Lombard ſent. lib. 1. diſt. 41. 2. of Thomaz 2. q. 23. art. 1.* and many Schoolemen.

Neither is this a forraine doctrine, as is his *Floppery*, *Popery*, and *Arminianiſme*: but the true tenet of the domeſticals of faith yea, of the Church of England, from vvhich this runnegate doth vvilfully diſſent.

Arti-

Art. 17. The Church saith, *predestination is Gods everlasting decree before the foundation of the world was laid: The mountebanke maketh predestination to follow the creation. The Church maintaineth that we are iustified freely: This Factor for Antichrist teacheth iustification by somewhat inherent in vs. The Church alloweth the doctrine of predestination to be sweet, pleasant, and comfortable: Desperate Dick holdeth it to be a desperate doctrine.*

He refused to be tied to the conclusions at Dort: So doth also Master Alder and other Papists. But what hath he to object against the conclusions of that reuerend Synode, wherein his Diocefan, and diuers learned Diuines of England did sit as iudges? Is not such a blinking bayard ashamed to controule such authority? And if he can say somewhat against it, he will proue a profounder *Arminian*, then his fellows. He pretendeth to follow the determinations of the Synode at London: yet I haue proued that he directly opposeth them. Further, like as *Judas* betraying *Christ*, kissed him, so

34 A brieſe Censure vpon

this treacherous runnegate pretending to
praiſe our Engliſh Diuines, that were
actors in the Synode of Dort, doth ſecretly
buſſet them, as confirming deſperate do-
ctrine, and falſe concluſions.

Rayling againſt our brethren in the
Low Countries, he ſaith, our *(churches diſci-
pline in the Synode of Dort, and other Dutch
Synodes is held vnlawfull: a ſhameles vnruth.*
For in the Synode of Dort, nothing was
mentioned; that condemned our diſci-
pline, and other Synodes eſtabliſhed their
owne orders, and ſpoke nothing of ours.
But to him all are *Papiſts* and enemies,
that are not of his Popiſh cut. This is cer-
taine, that neither our Church, nor any
Orthodox congregation doth hold, that
the reprobate and veſſels of diſhonour, may be
purged & made veſſels of honour, as he doth p. 67.
This is to rake hell, and make Gods hea-
uently decrees mutable.

That *Deodatus* a miniſter of *Genoa* diſ-
ſented from the concluſions at Dort, as he
affirmeth, is not probable. For why then
did he ſubſcribe to them? That the Church
of

of Geneva should dissent from *caluin* and *Bexa* her teachers, I shall then beleeue when the *Mountebanke* shall shew wherein. Let the *mountebanke* shew, if he can, that the learned in Schooles, or the Church in Synods maintained his *Arminianisme*, or opposed, or sharply reprov'd the Articles established in a Synode at *Lambeth*, as he boldly, blindly, and impudently affirmeth, or else he hath for ever lost his credit. And as for Doctor *Whitaker* of pious memory, he was a man of that sincerity and learning, that none of his *Arminian* consorts, if he were aliue, durst encounter him in disputation or otherwise. As for this *Mountebanke* he dares not declare all his opinions; but spuing forth his poison here and there by fragments, hideth himselfe in the confusion of his other discourses. Returning backe to talke of iustification, he saith, a iustified man may become like *Saul* and *Judas*. But the Church of England teacheth not so, nor doth it hold that *Saul* and *Judas* were truly iustified: nor if he were once iustified, should he be so like *Saul* and *Judas*.

36 A brieſe Cenſure vpon

He inueigheth againſt our brethren of France, and the Low-Countries; as not conformable to vs in their diſcipline: Bu his hatred is more to their doctrine of faith, then of diſcipline. This is only to make a diuiſion, and to ſtirre vp mens hatred againſt them, that in the end they and we may haue our throats cut for our doctrine of faith.

Of ſauiug by abſolute neceſſity, without reſtation of repentance, he talketh idly. For albeit God ſaue ſinners, yet he ſaueſt none, but ſuch as are repentant. And albeit he conferreth grace vpon men, yet he doth not grace them, but he changeth their will, and maketh them conformable to his lawes. But this is not the cauſe, either of mans election, or iuſtification; but the effect rather. Of the deſtruction of the reprobate, he diſputeth contrary to the doctrine of Saint *Auſtine* lib. 15. de ciuit. Dei, and *Epiſt.* 165. ad Sixtum. Yea, contrary to the doctrine of his owne *Pulgentius*; who ſaith, Gods equity maketh ſome to periſh in hell. Nay, he doth not only reſiſt the doctrine

doctrine of the Fathers; but of the Apostles also; who Rom. 9. saith God made some vessels to honour; some to dishonour.

CHAP. 6.

The censure passed upon the eighth, ninth, tenth, and eleventh Chapters of the Mountebankes mishapen Appeale.

THe question of freewill, saith the Mountebank is full of perplexed obscurity. And why so I pray you? Forsooth, because he findeth not that in predestination and satisfaction God respecteth mans freewill, or that man hath power to resist Gods grace effectually moving him; and such like points of Popes, and Pelagianisme. But Saine Austine thought it no such matter of difficulty. Neither doth our Church so thinke, determining, that man after Adams fall cannot by force of his will and merits prepare himselfe to saluety, and so call vpon God, or to doe good works. But saith he, to my capacity.

38 A briefe Censure vpon

city, that is obscure, that is so much entangled with contradictory dissensions. wherein he sheweth himselfe to be a man of shallow capacity. For *Papists* against Scriptures, and plaine points of faith, oppose and dispute: and yet will not say all points of faith, which we hold against them, are obscure & perplexed. He addeth, that *Bellarmino* saith that concurrence of grace and freewill is a thing very difficult: the same he proueth out of *Benius*, *Oeccham*, *Ja*, and *Caietan*: Fit Authors to iustifie Popery, which indeed doth so neere touch *Pelagianisme*, that it cannot be separated from it. If the *Mountebanks* had not a mountaine of *Popish* heresie in his braine, he would neither hold such conclusions, nor offer to iustifie them by such Authors, all the difficulty consisting in this, how they might vphold their errours against the doctrine of our Church grounded on Scriptures and Fathers.

Chap. 9. pag. 1. The Gagger (he saith) had merited more at Gods hand, if he would haue bene more sparing in multiplying controuersies. And so he betraying the cause of God, and
yeelding

yeelding to his enemy, for feare of multiplying controuersies, thinketh he meriteth much at Gods hands, as if honour were to be obtained by dishonoring and betraying the truth. If he had liued in the time of the *Arrians*, he would haue reconciled Catho- like Christians and *Arrians*, that hopeth to reconcile true Christians, and Antichri- stian *Papists*.

Speaking to English in French, he nei- ther speaketh good English, nor French. Nay, he speaketh not like a true Christian, denying either *Arminius* to be a *Boutefeu*, or incendiary, he should say *Boutefeu*, or that himselfe is a mouer of contention; and there- fore meaneth, as he saith, to haue an action of the case against the informers. But while he is fitting a case with a cockescombe for his owne crowne, let him looke to follow his Appeale more closely. The informers feare him nothing, being alwayes ready to iusti- fie their charge, and auering confidently, that the *Mountebanke* in this Church, and *Arminius* in the Low Countries, with their intempestiue contentions, about grace, free-

40 A brieſe Censure vpon

will, predeſtination, and perſeuerance. & other points of refined popery haue kindled ſuch a flame, as I feare will not eaſily bee quenched. He commended himſelfe much *for his moderation, and diſlike of multiplying controversies*. So doe alſo other vaine glorious pedants: but his moderation is nothing but treaſon to religion, and his diſlike of controversies a liking of Popery. Howbeit no man blameth him for his temper, or for ſaying no more, but for ſaying too much, and becauſe he could not temper himſelfe ſo, but that he ſhewed great zeale in fomenting ſeeds of Popery.

The controverted particulars (about free will) as he beleueth, are of no ſuch great moment *upon due examinations*. As if he could better examine the wicked doctrine of popery, then the Church of England, which art: ſo reſolueth, that man after his fall cannot prepare himſelfe to faith by his owne ſtrength, or do good workes acceptable to God: both directly againſt Papills, whom hee ſeemeth to fauour. The 2. Councell of Orange, hath determineth, that the liberty of
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